LA 35
.H6
Copy 1

ESE EDUCATION
from
THE WESTERN VIEWPOINT

中西教育概論

何燕森著

YEN SUN HO

Class LA35

Book .H6

Copyright No.

COPYRIGHT DEPOSIT.

Chinese Education

from

The Western Viewpoint

By

YEN SUN HO

M. A. NORTHWESTERN UNIVERSITY

RAND McNALLY & COMPANY

CHICAGO NEW YORK

LA35
H6

Copyright, 1913, by
RAND, MCNALLY & COMPANY

©Cl.A350333

TABLE OF CONTENTS

		PAGE
I.	Introductory Note	5
II.	Education before the Chow Dynasty	9
III.	Education during the Chow Dynasty	14
IV.	The Appointment System . . .	29
V.	The Examination System . . .	34
VI.	New Chinese Education	42
VII.	Educational Changes under the Republican Régime	69
VIII.	Final Considerations	75
	Bibliography	90

I

INTRODUCTORY NOTE

THE following pages contain a general survey of the educational development of China up to the present time. This is, as far as the writer's knowledge goes, a pioneer work and, as such, contains probably many errors. He has tried, however, to be accurate throughout in the selection of material and the translation of original sources.

The occidental students of educational history generally have a hazy and inadequate idea of what the term "Chinese education" really connotes. Some speak of the examination system, which forms but a link in the whole chain of the educational development of China, as though it constituted the whole history of Chinese education. While it is true that old Chinese education since the founding of the Appointment System

had been of a humanistic type, it does not follow, as Professor Monroe dogmatically asserts, that Chinese literature is so inferior to the occidental classical literature that "when the general results upon intellectual life and social development are considered, there is little basis for comparison."[1] If Chinese literature has not produced great results upon social and intellectual life, it has been due not to its lack of content-value but to the emphasis laid upon its formal side. To look for real Chinese literature under the old system of education would be like the attempt to discover the real Aristotle in the period of scholasticism in European history. Monroe also states, in reference to the content of Chinese education, that in studying the teachings of Chinese literature "the principle is seldom discovered on account of the precepts."[2] He would reduce

[1] Monroe, Paul. *History of Education*, p. 43.
[2] *Ibid.*, p. 20.

the literature of China to a mere body of recipes and prescriptions. In support of his assertions, he cites a few passages from Li Ki, one of the thirteen classics, but does not seem to know that the book he quotes from is especially intended to be a book of "Don'ts." One is not justified in making a generalization out of a single instance.

I have no intention to engage in a polemic against Professor Monroe, but wish to point out the fact that the aim and content of old Chinese education has not been taken at its true value In this paper I have endeavored to take an objective attitude toward the subject and to reduce the personal element to a minimum. Some errors, I hope, may be thus avoided.

The old education, too antiquated and defective to meet the needs of the modern man, has been discarded once for all, and in the effort to reorganize her educational system, China has much

to learn from the Occident. It is for this reason that the whole subject has been treated from the western viewpoint, that is, with the view to discovering points of resemblance and contrast between occidental and Chinese education.

II

EDUCATION BEFORE THE CHOW DYNASTY

(2357–1122 B.C.)

BEFORE the time of Confucius (552–449 B.C.) the wisdom of Chinese antiquity had built up settled principles as to education, and these settled principles had been handed down from generation to generation for hundreds of years, taught by father to son, and regarded as the highest wisdom.

The substance of these principles was that virtue is built up not so much through good statutes as by means of right customs and pious habits. Here imitation plays an important role. The ancients in China said that men naturally and unconsciously mold their lives according to the models they admire. A state is in a bad condition when it has to resort to legal enactments to hold

back vice and crime. They said that wise magistrates would not post up long proclamations and elaborate decrees in public places, but would rather see to it that the people have a love for justice and that honesty is firmly rooted in their minds. Natural sentiments are exalted above legal restraints. It is ineffective to try to reform a people by hedging them about with burdensome police regulations. Laws were in danger of degenerating into mere dead letters unless the people, for the control of whom they are designed, have been properly trained and bred to a strict obedience and respect thereto.

With these preliminary remarks, the aim of Chinese education in this period becomes obvious. Briefly stated, it was to give the people such training and discipline, both by word of mouth and by living examples, as to enable them to live the right kind of life and to be good citizens. Education was regarded

as the least expensive but the most effective means of social control. This aim is, to be sure, a narrow one. But that it was understood in that remote age is a significant fact. May we not regard it as an adumbration of the truth embodied in the modern systems of national education, which was first perceived in the Occident by a few great minds, as, for example, "the Early American settlers, who feared lest good learning should be buried in the graves of their fathers, and who held a simple faith in the divine efficacy of education with the same earnestness that they cherished their religion; and Luther who held it the first duty of citizens to educate their children; Knox, too, the father of Scotch education; and Mulcaster, the great English schoolmaster."[1]

The curriculum was determined by this practical and ethical aim. History

[1] Hughes, R. E. *The Making of Citizens*, p. 3.

records that the Emperor Shun (2357–2206 B.C.) appointed Chi Minister of Teaching to superintend the teaching of what ought to be translated as the "Five Humanities."[1] These are the ethical principles that should govern five relations in old Chinese society, namely, those between father and son, king and subject, husband and wife, old and young, and friend and friend. These relations are respectively love, righteousness, attention to their honors, respect, and sincerity. The idea was that with these principles inculcated in the minds of the people, social stability was secured.

As to the organization of the schools, we have no sufficient data to enable us to arrive at any definite conclusion. Education was yet in its rudimentary stage. The name for the common school during the Hsia Dynasty (2205–1766 B.C.) was Si Haü, which was later changed to Tso Hsioh in the Yin Dynasty

[1] Giles, H. A. *Chinese Four Books.*

(1766–1122 B.C.).[1] This brief survey prepares us for a study of the education in the next period, the Chow Dynasty.

[1] Giles, H. A. *Ancient History or Shu Classic.*

III

EDUCATION DURING THE CHOW DYNASTY

(1122–249 B.C.)

WE ARE now entering upon a period which the Chinese regard as the Golden Age in their history. It was marked by great changes in the various departments of life. Great advance was made in different directions, in science, education, philosophy, and the like. Indeed, it was in that age that Chinese culture reached the highest development that it has ever attained: hence the constant reference to the Chow Dynasty in the writings of Chinese writers. Here our interest is limited to the educational aspect. The education in this period has never been touched upon by foreign writers on Chinese education, not even by Professor Monroe in his *History of Education*. Hence it is

with the view of supplying this deficiency that this chapter is written.

Aim. The aim of education in this period was, as might be expected, a further development of that in the preceding one. It was still social and ethical, but its broad and much more liberal character admits of a variety of subjects of instruction of which the preceding period had not the remotest hint. Confucius speaks of this period as an age of refinement and culture.[1] It was really the Periclean Age in Chinese history. It might be said that here we have the first attempt made to secure what is now known as a liberal education, as we shall see when we turn to consider the content.

Content. The curriculum of the lower schools consisted of reading, music, poetry, calisthenics, and ethical training, while that of schools of a higher grade (corresponding to the present-day colleges)

[1] Giles, H. A. *Chinese Four Books.*

embraced what may be called the "Six Liberal Arts." They were (1) the five ceremonies, (2) the six kinds of music, (3) the five kinds of archery, (4) the five kinds of chariot driving, (5) the six kinds of writing, and (6) the nine kinds of mathematics.[1] Here the content of education reminds one of the Trivium and the Quadrivium, or of "the rudiments of love, of war, and of religion" which formed the educational ideal in the age of chivalry. It was a combination of the Spartan and Athenian ideals, intellectual and æsthetic elements mingled with a considerable amount of military and physical training. However far short of the ideal this may fall, it can hardly be gainsaid that here we have a manifest endeavor to secure an harmonious and symmetrical development of body and mind, so characteristic of the Athenian education. Moreover, we find here a dim realization of the

[1] *Chou Li*, one of the thirteen classics.

fact that education must be brought close to life, and conceived as a training for the activities of everyday life.

One will appreciate this educational ideal all the more when he comes to consider the succeeding periods of Chinese education, where, as we shall see later, education becomes a rigid, cast-iron system of mere intellectual training or discipline to the utter neglect of the physical aspect of instruction.

The organization of the schools was quite akin to the township plan so ardently desired by the veteran educators in the United States of America. The area of the unit was about thirty-three square miles; about the same as the township in America, covering an area of thirty-six square miles. The principle of subdivision within this basic unit was determined by the number of families.[1] There were usually different kinds of schools in each unit district. Thus, for example, the pupil

[1] *Chou Li*, one of the thirteen classics.

went first to a school for the children of twenty-five families. Finishing instruction here he went, or rather was promoted, to a higher school, covering a larger area, that is, for a larger number of families than the one he just left, until he reached the top school for the whole district. The author of the *Chou Li*, one of the thirteen classics, gave the average number of common schools (the lowest grade) for one feudal state as three thousand. This system can be seen clearly in the following table, which is taken from the figures of Professor C. Y. Wang of the Peking University.

Table showing the School Districts of Chow

Name of District		Number of Families	Name of Schools		Number of Schools
Inside of Capital	Outside of Capital		Inside of Capital	Outside of Capital	
Lu	Li	25	Lu Shu	Lu Shu	3,000
Choo	Jan	100	.....	.....	....
Tang	Pi	500	Tang Chu	Pi Chu	150
Chow	Hsien	2,500	Chow Chu	Hsien Chu	30
Village	Sui	12,500	Village Shiang	Sui Shiang	6

See Note, p. 19.

In the districts those graduates from the top schools who proved worthy of further development were sent to what were called "National Colleges" within the capital. Here they continued their education until they reached the stage where they were fitted to enter governmental service.

Such is a general survey of education in this period. For lack of sufficient data we are not able to go into the minute details. But even this general treatment gives us a glimpse of the education in that age. This treatment, however, would not be complete if we omit the education of Confucius, which we shall consider in the following section.

Educational Theory of Confucius

Confucius was the one great educator that China has produced. He had in-

Note: Inside the capital the families were grouped in fives called Be; five Bes (25 families) formed one Lu, four Lus (100 families) one Choo, five Choos (500 families) one Tang, five Tangs (2,500 families) one Chow, five Chows (12,500 families) a village. Outside of the capital the names of the family groups were different, but the number in each subdivision was the same.

tended to be a statesman and to embody his political ideals in some one of those numerous states, during that age of feudalism. After many years of traveling and repeated failures, he returned to his native home, in the province of Shang-tang, to devote the remainder of his life to the great work of teaching and writing. He established a school on the bank of Chu Se (River). He had gathered around him three thousand pupils, seventy-two of whom became distinguished scholars, and some were later canonized.

In his teaching he adopted the six arts that were used in his age. He was very fond of music, which he regarded as the chief means of moral training. His conception of music is similar to the Greek idea of "purgation." "Music," he says, "is the great elevating and quickening influence, and stimulates to the activity of the highest part of man's nature."[1] He also participated in the

[1] Giles, H. A. *Confucian Analects.*

prevalent military arts of his age, especially archery,—a fact which gives evidence of his appreciation of the physical element in education.

But his great contribution to Chinese education consisted not so much in his making extensive use of the so-called "Six Liberal Arts" as in his editing and collating what later came to be known as the "Five Classics." To this number eight more were added by his followers, making in all thirteen classics. These classics formed the bulk of the content of Chinese education in subsequent times. As we have already seen, there is very little of the intellectual or literary element in the "Six Liberal Arts." The deficiency was supplied by the addition of these classics.

We will now turn to consider some of his teachings relating to education that have significance for all time. His is an essentially moral conception of education. The purpose of education is to

develop oneself into a man of virtue and culture. "A gem unwrought serves no useful end, so men untaught will never know what right conduct is." In the "Great Doctrine" he says: "It matters not what our position in life may be—it is alike the duty of all to regard self-cultivation as the root. But if the root be disordered how can we possibly expect the branches to flourish, or that he, who neglects that which is of primary importance, will give due weight to secondary matters which may proceed from it?" This self-development, however, does not prevent one from helping to develop others. "The man," he says, "who practices the principle of love, wishing to establish himself, seeks also to establish others; wishing to develop himself, he seeks to develop others."[1] Thus the individual and the social factors are provided for.

In his conception of education he seeks

[1] Giles, H. A. *Confucian Analects.*

to recognize the importance of studying natural phenomena. "Thus we have an example of the order in which our studies ought to be arranged,—first, deep investigation into the nature of all things, giving us knowledge; knowledge, giving rise to fixed principles; fixed principles, to virtuous action."[1]

It might prove of interest to the reader to note some of the aphorisms of Confucius concerning instruction and study in general. That he grasped the significance of reasoning on the part of the pupil in the learning process is shown in the statement that "when a man has been helped round one corner of a square (meaning here subject), and cannot manage by himself to get round the other three, he is unworthy of further assistance." Concerning study he addressed his students thus: "Study as if you could never reach the point you seek to attain, and hold on to all you have

[1] Giles, H. A. *Chinese Four Books.*

learned as if you feared to lose it." On self-cultivation he had this to say, namely, that "The cultivator of the soil may have his fill of good things, but the cultivator of the mind will enjoy a continual feast."[1]

So much for the educational theory of Confucius. We shall now proceed to a consideration of the conception of education of Mencius, the most important representative of the Confucian school, and a contemporary of Plato and Aristotle.

Educational Theory of Mencius (372–289 B.C.)

Mencius' conception of the purpose of education is much the same as that of Confucius. Emphasis is laid upon the moral element. "There is a way with men: enough to eat, warm clothing, comfortable residences, without education, make them like beasts."[2] Education is

[1] Giles, H. A. *Chinese Four Books.*
[2] Giles, H. A. *The Work of Mencius.*

not a suppression but a drawing-out. "He who seeks to subjugate men by goodness will never succeed in subjugating them. He who educates them by goodness will bring the whole realm into subjection." It is through moral suasion that a love for and joy in the good is aroused. Personal example is regarded by him as an important factor in education. The personal example of those in authority is a most impressive teaching for the people, who follow it as children like to imitate what they see in adults. It is for the maintenance of the life of the state that propriety and education are of special importance. "The misfortune of a state is not that its walls and fortifications are incomplete, and its armies and armor are not abundantly forthcoming; the injury of a state is not that its fields are not increased and its possessions are not accumulating. If the upper classes have no propriety and the lower no education,—the final

catastrophe is not far off."[1] Here we have a distinctly moral conception of education. It is moral, however, not in the narrow sense of the cultivation of one's own virtue only, but in the broader sense that education promotes the national life and social harmony through the development of the individual. All scholars were expected to fulfill social obligations.

The method of education which Mencius suggests is fivefold. "The moral man," he says, "teaches in five ways. (1) There are some he influences, like a timely rain; (2) with some he perfects their virtue; (3) with some he brings out their talents; (4) of some he answers the questions; (5) some he teaches privately. These are the five methods which the moral man uses in teaching."[2] Every teacher with a moral purpose will influence his pupils in various ways, each

[1] Giles, H. A. *The Work of Mencius.*
[2] *Ibid.*

according to his individuality. Of these five classes of students, the first, thoroughly awake to instruction, receive it eagerly and joyously; the second have more aptitude for the ethical, and yield themselves to right guidance; the third have a special inclination for this or that theoretical or practical department, and press on in that direction; the fourth are intellectual, critical natures, who require answers to their questions, lest, through suppressed doubts, they should end in uncertainty; the fifth are those who specially attach themselves to the master and allow themselves to be urged on by him.

Instruction gives ideas, but not the ability to carry them out. "The joiner and wheelwright can give a man the compass and square but cannot make him skillful with them."[1] Thus in teaching there must be a correspondence between the ability of the teacher and

[1] Giles, H. A. *The Work of Mencius.*

the willingness and ability of the scholar in order to reach the highest result.

About the time of Mencius there had arisen various schools of Philosophy, thirteen in all, contending with each other for supremacy. Upon the accession of the Tsin Dynasty (231–201 B.C.), through lack of successors they gradually disappeared. A memorable act during this period was the burning of all the ancient books, including those of Confucius, by order of Emperor Shi Hwang Ti. He also caused many of the scholars, four hundred and sixty, it is said, to be buried alive. The system of education of the preceding period came at this time to an end, and with the accession of the Han Dynasty (201 B.C.) we have a new system coming into existence, namely, the Appointment System.

IV

THE APPOINTMENT SYSTEM

WHEN the Han Dynasty arose, an official presented a memorial to the first Emperor Kao-Ti requesting that the old system of education be restored. To which the emperor replied. "I have no need for learning. I got the empire on horseback."[1] But the official retorted, "Could you control the empire on horseback?" The emperor was thus brought to realize the importance of education, and ordered a search to be made for old manuscripts. Accordingly, a great zeal was displayed on the part of the scholars in searching for the lost writings—a situation which finds a modern parallel in the archæological research and not unlike the zeal manifested in the Renaissance period in European history. The retentive brains of old scholars were

[1] Williams, S. W. *Middle Kingdom*, 1883.

ransacked for portions of the classics which they might have committed to memory. Old walls were razed to see if old books were concealed therein. Many works were thus recovered, though some of them were in a mutilated condition. Following the recovery of the old writings, there came, as might be expected, a group of commentators whose work it was to edit and comment upon the newly recovered works. This task occupied the attention of the scholar class for nearly two centuries. Evidently the encouragement given to this kind of work by the emperors put a premium upon forgery. This being a question of higher criticism, we shall be excused from discussing it in this paper.

Notwithstanding the zeal manifested in the attempt to recover old classics, the age of national training had passed beyond return. The system of common schools maintained by the state was gone, and displaced by such private

schools as private individuals thought it profitable to establish. In place of education for all we have a few colleges in the capital for mature scholars.

The new system that came into being is known as the Appointment System, so called from the fact that officials below the rank of the prefect were first appointed by provincial authorities, the appointments being sent to the emperor for his approval. This system, as the reader will observe, was a complete reversal of the preceding one, under which officials were selected from schools. And it was this fact which accounted for the disappearance of public education, since there was no great need for it.

In the reign of Wu Ti (139–54 B.C.), the originator of this system, an edict was issued instructing the civil authorities in different parts of the empire to report to the emperor the names of scholars who were qualified to study at the great colleges in the capital as a preparation for civil life.

Thus education was made to prepare men not for practical, everyday life but for the narrow official career. This ideal, which finds no parallel in the history of education, dominated the Chinese mind until but a few years ago. Industrial pursuits came to be looked upon with disdain, as unworthy of a scholar. The highest ideal that parents could hold up to their sons was official life. The result was a literary aristocracy.

The content of education was limited to old classics. Not the semblance of liberal education was retained. It was in the same reign that Confucianism was made the state philosophy, and the other systems of thought that originated during the preceding dynasty were excluded. This is a significant fact from the point of view of its bearing upon the future development of Chinese education. For from this time on Confucianism was made the basis of Chinese education, that is, the educational content was confined

to the five classics. The Confucian literature would be of some practical use if its content were emphasized as against its mere form. Since the latter was stressed, Confucianism in Chinese education is similar to "Ciceronianism" in the history of European education.

However, in justice to this system of training it should be said that its most distinguishing feature is the emphasis laid on moral character. Oftentimes it was those noted for such virtues as filial piety, integrity, and the like, rather than those merely possessing good scholarship, that were recommended to study in the great colleges. A premium was thus put on character as against mere scholarship.

This system prevailed until the seventh century, when it was displaced by the system of Competitive Examination—a topic to which we shall direct out attention in the next section.

V

THE EXAMINATION SYSTEM

THIS system was set in operation by Emperor Tai Chung of the Tang Dynasty in 631 A.D. So much has been written by students of Chinese literature concerning its nature that this paper shall be confined only to the salient points, and then pass to its evaluation in order to show its significance for, and bearing upon, present-day educational problems.

Viewed from the standpoint of the complexity of its machinery, this system stood as a monument to the ingenuity of its founder. Its ramifications extend to every nook and corner of the country. In each district there were two resident examiners, with the title of professor, whose duty it was to keep a record of all competing students, and to exercise them from time to time in order to stimulate

their efforts and keep them ready for the higher examinations in which degrees were conferred. In each province there was one chancellor or superintendent of instruction, who held office for three years, and was required to visit every district and hold the customary examinations within that time, conferring the first degree—Siu-Tsai, or "Budding Talent"—on one per cent of the candidates. The trial for the second degree—Chu-yin, or "Deserving of Promotion"—was held triennially in the capital of each province by special examiners deputed from the capital, generally members of the Hanlin Academy. It consisted of three sessions of three days each, making nine days of continuous exertion—a strain to the mental and physical powers to which the aged and infirm frequently succumbed. Again one per cent were decorated. The examination for the third degree—Tsin-Shi, or "Fit for Office"—was held within the palace

and in the presence of the emperor. A score of the best of the successful candidates were admitted to membership in the Hanlin Academy, two or three score were attached to it as pupils or probationers, and the rest were drafted off to official posts in the capital or in the provinces.

Having thus completed our survey of this institution, we shall now proceed to evaluate it, and try to bring out its points of strength and weakness.

The system, while responsible for many of the shortcomings of Chinese education, possessed several features that were worthy of commendation. In the first place, the whole system was based on the principle that education was primarily a discipline, the so-called "dogma of formal discipline." Students of the history of education will find here a close analogy to the disciplinary conception of education as first explicitly formulated by Locke. It is interesting to note that

there is to-day in the pedagogic world a reaction against the conception of education as interest, and an effort to secure a harmonization of interest with effort in education. The doctrine of interest turned loose upon the world since the time of Herbart was responsible for what is known as "soft pedagogy,"—that namby-pamby sort of education so conspicuous by its presence in many of the modern schools. The opportunities afforded by the system under consideration for developing effort, the ability to tackle difficulties through the rigid linguistic training, have therefore a meaning for the present-day educational problems.

Another commendable feature of this system was its democratic character. The examinations were open to all classes of people. Any man, in whatever station of life he might be born, might aspire to the highest office in the government, excepting, of course, that of the emperor. This accounts for the absence in China of

any bureaucracy that approximates to that in England or Japan, and for the fact that so many of the high officials rose from humble walks of life. In this respect, therefore, it was akin to the modern ideal of equal opportunity in education. Every student of educational affairs realizes how far we are yet from that goal. The *Gymnasium* of Germany and the *Lycée* of France are class schools. The lack of equal opportunity for all in education gives rise to the cry for the *Einheitschule*—one school for all—in the former country.

Finally, this system proved to be an effectual means of securing the tranquillity of the public. The safety valve of society, it provided a vent for that ambition and energy which would otherwise burst forth in civil strife and bloody revolution.

Having seen the lights of this picture, let us now turn to its shades. The greatest evil of this system was that it

provided no room for individual variation. It helped to create types rather than individuals. In the essays presented by candidates for degrees, a cast-iron, prescribed form is observed. Mere rhetorical effect was aimed at. If education is a drawing-out process, a means of developing originality of thought, inventiveness, and adaptability, the system under consideration is as far from realizing the true educational ideal as the South Pole is from the North. One might call it a rigid, narrow scheme of scholasticism. The blind deference to authority makes any striking out on new paths a sin. All knowledge is stored up in the repository of the past; there is no *terra incognita*. No wonder that Chinese thought furnishes a most striking case of arrested development. But our purpose is not so much to condemn it as to take to heart the solemn lesson it teaches. It is commonly admitted that in certain countries—as, for example, France—

the conception of education as development or self-realization is as yet far from realized. Another serious defect of the Examination System was its remoteness from life. It is true that it did succeed in creating for China a number of men endowed with good sense, ripeness of judgment, and ability to cope with various situations in life. But this is true only of the very few successful candidates; the unsuccessful usually form an educational proletariat—a class of intellectual paupers. Once a man decides upon the literary career, all other careers are closed to him. He knows nothing about real life beyond the ability to versify, or to write up an elaborately embellished essay. The absence of "real" studies makes him a stranger to the varied world in which he lives. The scholars are usually spoken of, by way of ridicule, as lacking in the knowledge of the distinction between common natural objects as, for instance, that between rice and wheat.

The consideration of these defects

reminds us of the fact that education must be brought close to life—a fact which forms an important topic for discussion in the educational world to-day. One might mention only the agitation for vocational training and vocational guidance, and the stress laid on content studies, as opposed to mere formal studies, as striking examples or expressions of the universal protest against divorcing education from life. The modern tendency is to socialize education, that is, to conceive of education as a preparation for the activities of life rather than as a mere luxury for a few literary aristocrats.

Thus far we have been considering what may be called old Chinese education. Through contact with western nations and the repeated humiliations China suffered, she was brought to realize that a radical change in her educational system was necessary for her self-preservation. This fact accounts for the rise of the new education in China.

VI

NEW CHINESE EDUCATION[1]

THE first modern school was established in China in 1862, two years after the treaty of Tientsin, with the appellation Tung Wen Kuan. Since then there has come a great zeal or passion for the "new learning." People became intoxicated with it, as with new wine. Schools teaching western learning sprang up like mushrooms. There was such a fascination about the whole movement that the best parallel to it in European history would probably be the passion for Greek and Latin literature in the period of the Renaissance. In place of the old Board of Rites, or Li Boo, there has come the Board of Education. The Chinese Educational Mission in the

[1] This section is based on the monograph, "The Educational System of China recently constructed," by H. E. King, United States *Bureau of Education, Bulletin, 1911*, No. 15.

United States of America was established in 1872, and has continued to be active. The movement, however, was checked for a short time by the *coup d'état* of 1898. But after the Boxer trouble in 1900 it resumed its usual vigor, and has ever since gone on with ever increasing momentum. In 1905 the old system of competitive examinations was abolished with one stroke of the "vermilion pencil" —a memorable event in the educational history of China. With it there came a complete system of modern education, organized on modern lines.

The subject of the new educational system will be best treated by considering its various parts separately. The part that will first occupy our attention is the primary school system.

I. Primary Education

The elementary schools are divided into two grades, the lower primary and the higher primary, as in France, Germany,

and England. Sometimes the two are combined in one school, called a higher-lower primary.

There has not been coeducation in China, as in occidental countries. This does not imply, however, that to the girls was not given the same educational opportunity as to the boys. The difference is only one of form rather than of spirit, that is, they are educated in different schools, while the course of study is identical in both cases.

Lower primary schools, having a course of five years, are open to boys six years old. These schools are classified as government, public, and private schools. The government proposed to establish in each Hsien[1] at least two of these so-called government lower primary schools, and one such school in each town. The funds for these government schools are to be supplied by the local magistrate. The public lower primary schools are

[1] Hsien corresponds to the township of America.

such as have been established and organized according to the regulations of the Ministry of Education for lower primary schools, and are being supported by contributions that formerly were used for other purposes, such as theatricals. These contributions may be turned into a permanent endowment. Any private school supported by any individual, if it has an enrollment of over thirty boys and conforms to the regulations made by the government, may be placed under government control,—in this case, under the control and supervision of the local magistrate. All schools are to be established by sanction of the local magistrate, and without his sanction no school is to be closed. The magistrate is expected to do all in his power to encourage such schools. Should he be negligent in these duties, and should it be reported to the central government, he may be degraded or cashiered. If, on the contrary, he is faithful, and shows discretion in the

choice of assistants to help him in securing the establishment of schools, he is usually promoted.

The program of study extends through five years, and embraces eight subjects, as given below:

Subjects	Number of hours a week
Ethics	2
Chinese classics	12
Chinese literature	4
Mathematics	6
History	1
Science	1
Geography	1
Drill	3
Total	30

It was discovered that this program failed to yield the desired results. Among the complaints offered against such a course of study were these, that it contained too many subjects and that the number of hours of study was too limited. Accordingly the Ministry of Education sent in a memorial on May 15, 1909, asking that the program of study be altered so as to make it adapted to

the needs of the students. The request was granted on the same day. An edict was issued to the effect that each school should have at least thirty pupils, and that there should be offered two courses of study, one a complete course and the other a much easier course. The complete course remains the same as the old. In the easy course, history, geography, and natural science are not to be studied as subjects, and in their place music is added and drawing is made optional. In case a pupil who has completed a short course wishes to enter the higher primary school he must make up all the work required in the complete course before he enters. The number of years may also be shortened from five to three in the easy course. After completing the lower primary course of study, students may enter the higher primary. The course is limited to four years of thirty-six-hour recitations per week. These schools may be established in any

city, town, or village. In every Hsien there must be one government higher primary school. The regulations that govern the establishment of private higher primary schools are the same as those that control the lower primary. The nine subjects taught during the four years embrace the following:

Subjects	Hours
Morals	2
Chinese literature	8
Chinese classics	12
Mathematics	3
Science	2
Chinese history	2
Geography	2
Drawing	2
Physical drill	3
Total	36

It will be seen that here, as in the primary, the humanistic or classical element predominated—a relic of the old system of education. The greater portion of the time, twenty out of thirty-six hours, is given to the study of Chinese classics and literature. That this arrangement of subjects of instruction is unsatisfactory

is obvious enough. They are not correlated in such a way as to secure many-sidedness.

As has been said, these schools, both lower and higher primary, are placed under the control of the local magistrate. The regulations for schools recommend that the principal of primary schools should be a normal graduate, but, knowing that there is not a sufficient number of such graduates to man the schools, permit any one reputed to be a good manager to be employed temporarily as principal. The principal and his teachers are not allowed to leave their posts, nor to have any other occupation outside of the school, except by permission of the magistrate. Reports of the primary schools are to be made at the end of the second term, stating the number of teachers, assistants, students, and graduates, and given to the local magistrate, who will forward them to the viceroy or governor of the province,

and he in turn will forward them to the Ministry of Education.

Here we have a sort of educational hierarchy—a system based evidently on the centralized systems of Germany and France rather than upon the decentralized system of the United States of America. All the textbooks used in the primary schools must be approved by the Ministry of Education. The aim here, as in Germany and France, is to secure absolute uniformity in school curricula. The higher primary school finds its prototype in France and Germany. But while in these countries the higher primary school is intended as a class school,—that is, for those who are unable to receive higher education, chiefly because of financial reasons, and have to engage in commercial and mercantile pursuits very early in life,—in China it forms a necessary connecting link between primary and secondary education.

The school buildings are largely converted from public buildings, private temples, and nunneries. It is required that these buildings are to consist of one story and contain recitation rooms and a large public room where all the pupils may assemble for public services. Dormitories are not at first to be required, but later on they may be built to accommodate boys from country villages some distance from the school. All schools are to provide drill grounds, and the compound is to be sufficiently large to accommodate all buildings without crowding.

While the establishment of the primary schools has not been as rapid as the government had desired, what has already been accomplished within this decade justifies the hope that the time is not far distant when China will have as large a per cent of her children attending schools as any of the western nations has now.

The following table[1] gives (1) the attendance in the lower primary schools in Chili Province for the years 1902–3 to 1907–8, and (2) the ratio or per cent of attendance to the number of children of school age.

Year	Attendance	Per cent of attendance of children of school age
1902–3	1,000	0.0173
1903–4	6,000	0.1043
1904–5	36,344	0.632
1905–6	68,000	1.1826
1906–7	109,467	1.9037
1907–8	148,399	2.5908

The table is interesting as showing the progress that China is making in the direction of general education. In the year 1907–8 there were in Chili Province 8,675 lower primary schools, with an attendance of 148,399. Graduates for the year numbered 537; the number of teachers, 8,969, with an average of some sixteen pupils for each teacher. The cost of educating a pupil during the year was about $1.88. For the higher primary schools of that year we find

[1] H. E. King, p. 56.

the following: total number of schools, 220; total number of students, 10,599; number of graduates, 521; average number of pupils per teacher, 20.4; cost per pupil for the year, $28.23. The amount of funds raised that year for higher primary schools was $299,320. Graduates of higher primary schools are recommended for admission to normal schools and middle technical schools, as well as to the middle or secondary schools proper.

2. Middle Schools

The government proposes to have a middle school established in each Fu,[1] but if any Chou or Hsien can provide for such a school, and desires to do so, it is allowable; but in the beginning it was thought wiser to establish these schools only in the Fu cities. Each Fu is responsible for financing its own school. When the finances of any

[1] Fu corresponds to the county of America.

middle schools are managed by the magistrate and some of the wealthier citizens of that Fu, and it conforms to the regulations for the middle schools, it is classed as a public middle school. Any school established and supported by individuals or by a corporation in accordance with the regulations of the Ministry of Education is entitled to the same recognition, privileges, and protection as are given to the government institutions and is known as a private middle school. Public buildings, nunneries, and temples may be used as schoolhouses. Not only are graduates of the higher primary schools admitted to these middle schools, but all others who are able to meet the requirements for admission. Reports are required from these middle schools just as from the primary schools.

The course of study extends through five years and embraces the following subjects:

Subjects	First Year	Second Year	Third Year	Fourth Year	Fifth Year
Morals	1	1	1	1	1
Drawing	1	1	1	1	...
Physical drill	2	2	2	2	2
Chinese classics	9	9	9	9	9
Mathematics	4	4	4	4	4
Algebra, geometry and plane trigonometry	...	...	...	...	...
Chinese and foreign history	2	2	2	2	2
Foreign language	8	8	8	6	6
Chinese literature	4	4	5	3	3
Geography	3	3	2	2	...
Natural science	...	...	...	...	...
Botany	2	2	...	...	...
Zoölogy	...	...	...	...	...
Physiology	...	...	2	2	...
Mineralogy	...	...	...	...	...
Geology	...	...	...	...	2
Physical science	...	...	...	...	...
Physics	...	...	...	4	...
Chemistry	...	...	...	...	4
Political science and economy	...	...	...	...	3
Total	36	36	36	36	36

It was soon discovered that the curriculum embraced too many studies and that on this account the students failed to "make good." The Ministry in a memorial requested that the course of study might be revised and that the middle schools, following the methods of German schools, offer two courses,

one a technical course and the other a literary course. The memorial was granted. The students entering the middle school may choose either course. In the technical department the major requirements are a foreign language, mathematics, physics, chemistry, and biology. The minor subjects are Chinese classics and literature, history, geography, drawing, political science, and political economy. In the literary department the student must take for his major work Chinese classics and literature; a foreign language (English and Japanese are recommended as the more important languages), history, and geography. His minor subjects are mathematics, science, political science and political economy, drawing, and physical drill. All textbooks, before being used in the schools, must have the approval of the Ministry of Education. The schools are to be supplied with suitable laboratories, especially for the

teaching of physics and chemistry. Charts of all kinds are to be supplied for the work in botany, zoölogy, and physiology, and also good maps for teaching geography. Dormitories and dining rooms, also reading rooms, are to be provided for the students in the compound. An athletic ground is provided for the pupils where they have military drill and various athletic sports. The instructors of the middle schools are to be graduates of the Chinese normal colleges or of normal colleges in foreign countries.

By January, 1908, there were 32 middle schools in Chili Province, enrolling 2,125 pupils, and 101 pupils had been graduated. There were 157 teachers in these schools, with an average of 13.5 pupils per teacher. The examination of students of the middle schools for promotion to the provincial college is held in the presence of the viceroy or governor and of the president of the Board of Education.

3. Provincial Colleges

In each provincial capital there has been established a higher school, more commonly called the provincial college. It is organized on lines similar to those of the German *Gymnasium* or the French *Lycée*. In the beginning, owing to lack of adequate preparation on the part of the students, a preparatory department was usually established in connection with the college. To-day, however, only graduates of the middle schools are admitted. The curriculum requires three years of thirty-six hours per week. The graduates are prepared to take work in the colleges of the university at Peking. The national system of education provides only for the establishment of one college in each province, and requires that accommodation should be made for at least five hundred students, but any college may open with two hundred students. The finances of a college must be attended to by the province in which it is situated.

At the end of the second semester of each year reports of the college must be sent to the provincial Board of Education, who in turn make reports to the Ministry of Education. The curriculum provides for three courses of study. Course A prepares students to enter the imperial university colleges of Chinese classics, political science and law, literature, and commerce; Course B prepares for the colleges of science, agriculture, and engineering; Course C prepares for the college of medicine.

Course A

Subjects	First Year	Second Year	Third Year
Ethics	1	1	1
Chinese classics	2	2	2
Chinese literature	5	4	4
English language	9	9	8
German or French	9	9	8
History	3	3	3
Geography	3	2	...
Oratory	...	2	...
Law	...	...	2
Political economy	...	...	2
Military science	1	1	3
Military drill and gymnastics	3	3	3
Total	36	36	36

In place of oratory in the second year a student may elect mathematics or physics. Students wishing to study law may elect two hours of Latin in the third year. Those who wish to specialize in Chinese classics may take mathematics in the second year in place of oratory, and physics in the third year in place of Chinese literature.

Course B

Subjects	First Year	Second Year	Third Year
Ethics	1	1	1
Chinese classics	2	2	2
Chinese literature	3	2	3
English language	8	7	4
German or French	8	7	4
Mathematics	5	4	6
Physics	...	3	3
Chemistry	...	3	5
Geology and mining	...	...	2
Drawing	4	3	2
Military science	2	1	2
Military drill and gymnastics	3	3	2
Total	36	36	36

Those who wish to specialize in botany, zoölogy, or geology, in the scientific college, or agriculture, in the third year

may drop mathematics and substitute four hours' work in line with their specialty. Those who wish to specialize in architecture, electrical engineering, naval construction, mathematics, physics, or astronomy, may drop two hours in chemical experiments in the third year and substitute in place thereof a three-hour course in surveying. In the third year a two-hour course in Latin may be elected by any who wish to specialize in zoölogy, botany, geology, agriculture, and veterinary science.

Course C

Subjects	First Year	Second Year	Third Year
Ethics	1	1	1
Chinese classics	2	2	2
Chinese literature	4	2	2
Military science	2	1	2
Military drill	3	3	3
Mathematics	4	2	..
Biology	4	3	..
German	13	13	9
English or French	3	3	3
Physics	...	3	6
Chemistry	...	...	2
Latin	...	...	2
Total	36	36	36

It will be seen from the foregoing tables that special stress is laid on modern language, so that students may read foreign books with facility. The great number of subjects covered gives the curriculum a "bunched" character. What can be expected from such a course of study I am going to dwell on under a separate heading.

The regulations for the colleges require dormitories with studies and bedrooms provided for the students. Laboratories, museums, and libraries are also to be provided. A director stands at the head of the college. Below him is a president, who superintends the work done by the teachers and makes recommendations to the directors concerning the ways and means of bettering the work.

4. Universities

The educational code of China provides for an imperial university composed of eight departments or colleges—(1)

Chinese classics; (2) law; (3) literature; (4) medicine; (5) sciences; (6) agriculture; (7) engineering; (8) commerce—and a graduate school to be located at Peking; also such other universities as may be established later by the provinces, and which shall not be obliged to furnish instruction in more than three departments as outlined for the imperial university. Thus far there have been established, in addition to the imperial university, the coping-stone of the whole educational system at present, the Tientsin University and the Shansi University.

The University Council is composed of the president, the deans of all the colleges, the professors, and assistant professors. The president of the university convokes the University Council and presides at its meetings. Faculty meetings, composed of all the professors and assistant professors, must be held in each college. In case of a disagreement

between the president and the University Council in regard to matters concerning higher education, the question may be referred for settlement to the Ministry of Education. All courses offered in the colleges cover three years' work, except the two courses in the law college and the course for physicians in the college of medicine, which require four years' work. The graduate school, or rather the school for independent research and investigation, requires five years' work. The graduation examinations are to be held in the presence of the president of the Ministry of Education, together with a commissioner appointed by the government. High honors are bestowed upon the successful candidates.

Such is an outline of the entire twenty-five-year course of study outlined for the national schools of China. There are, besides these schools, normal, technical, and miscellaneous schools—

a topic which, for lack of space, shall not be considered in this paper.

5. General Remarks on the New Education

The new system of education in China is a matter of but a few years' standing. It being still in the infant stage, one has, therefore, to be somewhat indulgent in passing comments upon it. But leaving out of account the inevitable mistakes, it has not, in our opinion, accomplished as much as it should have done. Under the Manchu régime education, that is, the new education, was a pure farce. There could be no excuse for the inefficiency and the rank rottenness that characterized the educational system.

Indeed, one may say that the new system of education was not in any way different from the old, except in name or form. Students were craving for official honors as were the students under

the old system. There was no hint on their part of the realization of the great truth that education is chiefly preparation for life—the whole life. Chinese classics form the predominating element in the curriculum. The policy of the authorities seems to be to preserve ancient values and at the same time to check dangerous ideas,—ideas which, if adopted, would subvert the social order. That this proved futile is shown by the fact that the revolution came on in spite of these precautions.

The new education ought to be made more practical and scientific. But a single glance at it will convince one that the reverse is the case. Cramming and stuffing are the main features. No wonder that no nourishment is absorbed from intellectual diet, since there is no mastication and digestion. Education becomes identified with the mere acquisition of information. The mind is conceived as a *tabula rasa* receiving

impressions from without, as would a sensitive plate, perfectly inactive and passive. It is true that this objection is often urged against French and German schools, but it applies in China in an infinitely greater degree than probably in either of the two former countries. Not until a more rational basis is applied for school curricula can Chinese education succeed in creating men or women with capacity for independent research and thought.

As in the intellectual field, so in the realm of morals has the new education failed. It is true that the program of study provides for ethical teaching all the way through, but it is generally a quackery. Mere oral teaching can never succeed in developing strong character. Character, as is often said, is caught but not taught. True education is possible only when teacher and pupil enter into an intimate relation, thereby allowing the former to come into close

touch with the inner life of the latter. Of course we cannot make religion the corner-stone of the educational system, as is done in Germany, but some form of religious and moral instruction must be given; not simply by word of mouth, but also through personal example. While religious instruction is not given in American public schools, its deficiency is supplied in most of the students' families. The importance of the fact can hardly be overemphasized that a new criterion for judging conduct should come in China to take the place of the old moral and religious sanctions which are now fast passing away. This is one of the greatest problems that confront Chinese education to-day.

VII

EDUCATIONAL CHANGES UNDER THE REPUBLICAN RÉGIME

THE overthrow of the Manchu Dynasty removed a great barrier in the way of the development of education in China. The new government has taken up the question of educational reform in a way which justifies one in hoping that the defects mentioned above will in time be eliminated. In this part of the paper we shall briefly consider the reform measures that have been adopted by the new government in the field of education.

The educational aim as formulated and promulgated by the new government is, in respect to general education, to secure adaptation to environment and such development of the character of the people as will fit them for citizenship in a democratic country, and, as

regards technical education, to secure such a blending of knowledge and technical skill and morality on the part of the students as will enable them to contribute toward national advancement along various lines. The stress is laid on moral instruction, supplemented by industrial and military training.

All technical education shall be placed under the direct control of the Ministry of Education, and all general education under the control of local agencies, as well as of the Board of Education. Efforts shall be made to encourage the establishment of private institutions. The funds for the technical education shall be supplied by the central government, and the property owned by the government in the form of public lands may be used as an endowment fund. But the funds for general education shall be derived from local taxes, and the local public property may be used as endowment. The question of the

unification of local dialects as a basis and means for securing national unity has also been taken up, and some advance has been made in that direction. On every hand one can see indications of a real determination on the part of the new government to put the educational system on a sound basis.

It has been decided that, in addition to the university at Peking, there shall be established three more universities — one each in the cities of Nanking, Wu-Chang, and Canton, thus making four great educational centers. Only graduates of provincial colleges will be, as heretofore, admitted to these universities. When carried out, it will be a great step forward.

In addition to these universities there will soon be established six higher normal schools for men and two for women. This is a clear indication that the new government is coming to appreciate the fact that professional training for teachers

underlies the success of any educational scheme.

As we have already seen, boys and girls were educated in different schools under the old Manchu régime. It has now been decided that this system will be abolished, and that all lower and higher primary schools shall be coeducational institutions.

Moreover, that the new government recognizes the importance of simplifying the Chinese language which is now, owing to its cumbersome character, a great barrier in the way of diffusing intelligence, is indicated by the fact that an alphabet consisting of thirty-nine letters has been adopted as a basis for carrying out this important task. One may hope, therefore, that ere long the babel of tongues that now exists will be replaced by one uniform language.

That the new government is going to make teachers of elementary schools civil servants is attested by the fact

that a pension system has been introduced as an integral part of the educational system. This is evidently in line with the centralized system of education that China has adopted. In America no pensions, as a rule, are awarded to the teachers, while in Germany and France the teachers, being civil servants, are entitled to pensions. It has been decided that an elementary teacher who has to retire on account of overwork, deformity, or other cause after five years' service is entitled to a certain amount of pension, determined and paid by the local community. The amount is not to exceed two fifths of the salary he received in the last year.

In case of death of the teacher, after five years of service, the widow is entitled to one fifth of the salary her husband received in the last year. If death takes place after ten years of service, the allowance may rise to two fifths of the salary.

There are other changes of minor importance that have been proposed, and all these come from an earnest desire for educational reform. What little has been achieved holds out promise that greater things will yet come in the near future. The new Ministry, as opposed to the old, becomes, so to speak, conscious and reflective. It is no longer in the somnolent state, as was the old. It is this fact that makes one sanguine about the prospect of Chinese education.

VIII

FINAL CONSIDERATIONS

WE HAVE thus far traced the general development of Chinese education up to the present time. It is now in order for us to look forward and venture a few remarks concerning elements that are to be desired in the future educational system of China.

The first question on the administrative side that immediately presents itself is, which of the two systems of education — the centralized and the decentralized — should China adopt? The present tendency is, as already indicated, toward centralization. But is this the better of the two? May there not rather be a proper balance of both systems? To answer this question we have briefly to consider the relative merits and demerits of both. In general it may be said that centralization assures uniformity

in the school system of the state, eliminates school administration from local politics, and helps to bring a higher grade of talent into educational administration. All these advantages are realized in France and Germany. On the other hand, decentralization gives opportunity for individual initiative, permits instant adaptation to local needs, and, above all, favors the participation of all the interested social factors in the administration of education, thus helping to bring the school into harmony with society. The advantages of the one system are the disadvantages of the other, and vice versa. The advantages of centralization are realized in countries like France and Germany, those of decentralization in America. The fact that either extreme is inadequate, and that it is possible to secure such a blending of the two that the benefits of both may be retained without sacrificing the important advantages of

either, is proved by the circumstance that France and Germany are moving toward decentralization and centralization is making progress in America.

But how is this to be brought about? The question will be answered with particular reference to the conditions in China.

Education may be divided into two classes, namely, general and technical education. The aim of general or national education is to make citizens, to bring them *en rapport* with their whole environment. "Every school is a machine deliberately contrived for the manufacture of citizens," says R. E. Hughes.[1] For the realization of this ideal, no definite rules can be laid down as to whether centralization or decentralization is to be adopted. This can be determined only by the national ideals and the political and social conditions of a country. The ideals of American govern-

[1] *The Making of Citizens*, p. 4.

ment are in favor of decentralization, but if it should be transferred to Europe she would probably have to adopt something like centralization, yielding to the pressure of circumstances. To inculcate common ideals, to develop habits of disciplined obedience to law and authority, calls for a centralized system of education and can never be accomplished where there is lack of symmetry and uniformity in school administration. In China the general political situation, the necessity for removing provincialism and substituting in its place a national consciousness, the need for a national language instead of the present babel of tongues, the importance of having common national ideals, especially in respect to political problems—all these things demand that general popular education be placed under direct supervision of the Ministry of Education. As to the details of a centralized scheme, we would offer the following suggestions:

In the first place, as far as school administration is conceived, it seems to us that the German system should be adopted, with such modifications as to make it suit the conditions in China. In each province there should be a commissioner of education, appointed by the Board of Education, who should act at the same time as the president or head of the provincial school board. His duties should be to act as a sort of official intermediary between the central and local authorities in Chinese education,[1] and to have general supervision of all the schools in the province, especially of the higher grades of schools.

Each province is to be divided into prefectures,[2] the number of which should depend upon the size of the province. Each is to have a school board of at least

[1] This is not the case in China to-day There the provincial superintendent cannot communicate directly with the central authorities, and can only do that through the medium of the provincial governor.

[2] A prefecture corresponds to the county of America.

six officers, appointed by the Commissioner of Education. One third of the members of these boards are to go out of office every three years and another one third appointed to take their place, so that there will be always some men on the staff who are acquainted with the actual condition of affairs at any time. Their main duty will be the supervision of primary and middle schools.

Further, each of these prefectures is to be subdivided into districts. The district school boards are to be appointed in the same way as are those in the prefecture, and should consist of three officers. The district magistrate is to serve as the head of the school board *ex officio;* so that, including the magistrate, there will be four men on the staff. Their duty is to supervise all the primary schools in the district.

As to the inspection of the schools, the inspectors, we think, should be appointed by the Minister of Education and sent

out to the various provinces in groups of three or four. This system has the advantage of precluding the rise of any such evils as "wire pulling" and the like, that might appear if men chosen by local authorities were to serve as inspectors.

The decision that has been reached by the new government as to the matter of school finance is very good and falls in line with a centralized scheme of education.[1]

There is probably nothing so unsatisfactory about the present primary school system in China as the deplorable condition of most of the school buildings. There seems to be no effort made on the part of local authorities to look into the physical needs of the children. Radical changes should therefore be made in this direction. Definite requirements should be laid down concerning ventilation, heating, and other details of school hygiene. Gymnastic apparatus should

[1] See p. 70.

be provided. All these things must not be left to the whims and caprices of local authorities, who are often dishonest and deficient in civil virtues. An objective standard should be set up to which they should conform.

Conformably to a centralized system, the power to draw up and prescribe courses of study should be left in the hands of the state. Any books written by individuals for the use of students in the lower grades of schools as textbooks should have the approval of the Board of Education. As already indicated, China needs certain common national ideals. The best means to the end is a certain degree of uniformity in school curricula.

The next thing that demands our attention in a centralized scheme is that concerning school attendance. A law of compulsory attendance, should be passed and enforced. The law should provide that children be compelled to

attend school between six and fourteen years of age, and that their parents or guardians be responsible for any violation thereof. To help enforce this law, registers should be placed in the schools, and the name of the children who are absent should be noted daily. The data gathered from these records should be sent annually to the Board of Education, and there utilized for statistical purposes. In this way the people would gradually become reconciled to the situation, and the habit of school attendance would become, in course of time, automatic and habitual.

Of course, several conditions have to be fulfilled to realize the scheme here suggested. It presupposes, in the first place, a sufficiently large number of schools to make them accessible to the children in all parts of the country. Again, the financial condition of parents is to be taken into account. Even if primary education could be made free,

which is at present practically impossible owing to the unsatisfactory financial condition of China, that alone would not guarantee regularity of attendance. In the homes of the poor the children are expected not only to support themselves but to contribute toward the support of their parents as well. And when one comes to think of the tremendous amount of inertia or passive resistance that has to be overcome, one cannot fail to note the fact that a great many obstacles stand in the way of carrying out successfully a system of compulsory education in China.

Finally, a system of centralization demands that teachers acquire a sense of the national importance of their work. Their tenure of office should be made secure, and a pension system, as the new government has come to know already, should be adopted. They should be treated as civil servants. Every effort should be put forth to draw to the

teaching profession the best intelligence and the noblest character that can be secured.

The question of professional training for teachers should receive special attention. All secondary teachers should receive at least a college or a normal-school education, while primary teachers should be chosen from among graduates of secondary or normal schools.

All teachers should possess such qualities as sympathy, devotion to duty, personal magnetism, and the like; they should have a thorough knowledge of the subjects they teach, a good general education, and some knowledge of the subjects that are connected with their profession, such as pedagogy, the principles of education, and the history of education.

The best way to choose teachers is through a competitive examination, which should be conducted under the auspices of an examination committee appointed

by the Commissioner of Education. The examination may consist of two parts—oral and written. The successful candidates should be assigned to various grades of schools, according to their ability and the quality of their training.

This is an outline of what we think should be done in connection with a centralized system. But along with this scheme of centralization there should be provided as much elbow room for local initiative as circumstances permit. Education should be socialized or "localized," as well as nationalized. In the words of C. H. Thurber,[1] "Intellectual affairs grow and flourish best where a warm interest is felt for them, but this interest is enduring and effectual only when those who share it are not mere spectators, but are also fellow workers."

Further, while national education should be put mainly under the control of the central authorities, the agencies

[1] *The Principles of School Organization*, p. 21.

of higher education, such as universities, technical schools, and the like, should remain independent of the Board of Education. Decentralization should be the rule in the case of higher education. Universities, being places for original research and investigation, should be free from all implication in political changes and shiftings. They should be controlled by a Board of Trustees, independent of the central government. Thus only can a university or a technical school remain unaffected by whatever changes may come in the personnel of the Board of Education. Decentralization in higher education has this further advantage, that it introduces a spirit of rivalry between different schools, creating among them an ambition to excel each other in making contributions toward human knowledge.

In addition to the question of centralization or decentralization, there are other problems waiting for solution. One of

these has to do with the correlation of studies, that is, how to arrange the two categories of studies, natural and humanistic, so as to secure the greatest possible degree of many-sidedness.

As we have already indicated, the education of China is yet in its infant stage. Many things have yet to be done to set it upon a satisfactory basis. In its course of development many mistakes will probably be made, even though precautions are taken. But China has this advantage over the more developed nations, that she can, by studying their educational history, avoid some errors, at least, which she could not otherwise do. China is free to appropriate such elements in the systems of Europe and America as will suit her special needs and idiosyncrasies.

Educational reform in China forms the pivot around which all other reforms turn. It is to education that China looks for the supply of those men and

women who are able to steer the Ship of State into the haven of safety. We shall, therefore, conclude this paper with the words of R. E. Hughes:[1] "The school of to-morrow will aim to produce mental alertness in its pupils, and to supply the nation with a corps of trained intelligences. The national strength and greatness will be estimated in terms of trained intelligence, not of bullion or acreage."

[1] *The Making of Citizens*, p. 395.

BIBLIOGRAPHY

ALEXANDER, G. G., *Confucius the Great Teacher.* London, 1885.

BRINKLEY, C. F., *China—Its History, Art, and Literature.* New York, 1880.

BROWN, E. E., *Our Middle Schools.* London, 1910.

BROWN, J. F., *American High School.* New York, 1909.

FABER, E., *The Mind of Mencius.* Translated by Hutcheson. New York, 1889.

FARRINGTON, F. E., *French Secondary and Elementary Schools.* New York. 1910.

GILES, H. A., *China and Chinese.* New York, 1902.

GILES, H. A., *Chinese Four Books.* London, 1898.

HIRTH, F., *The Ancient History of China.* New York, 1900.

HOLLISTER, H. A., *High School Administration.* Boston, 1909.

HUGHES, R. E., *The Making of Citizens.* New York, 1904.

KING, H. E., *The Education System of China as Recently Constructed.* The United States Department of Education. Washington, 1911.

LEGGE, J., *The Chinese Classics.* Translated in Max Muller's *Sacred Books of the East.* London, 1885.

MARTIN, W. A. P., *Awakening of China.* New York, 1907.

MARTIN, W. A. P., *The Lore of Cathay.* New York, 1901.

MARTIN, W. A. P., *Chinese Education.* The United States Department of Education, (Washington, 1905, Vol. I; 1908, Vol. I; 1909, Vol. I).

MONROE, P., *History of Education.* New York, 1911.

MONROE, P., *Cyclopedia of Education.* New York, 1911, Vols. I, II.

RUSSELL, J. E., *German Higher School.* New York, 1899.

THURBER, C. H., *The Principles of School Organization.* Worcester, Mass.

THWING, C. F., *Education in the Far East.* New York, 1909.

WILLIAMS, S. W., *The Middle Kingdom.* New York, 1883.

In addition to the above secondary sources, I have gotten all of the material for the first four chapters of this thesis from the following two Chinese works: *Wen Shien Tung Kao* (Cyclopedia of Chinese Literature) and *Chow Kung, Chow Li* (The Institution of the Chow Dynasty).

JUL 5 1913

LIBRARY OF CONGRESS
0 019 877 043 7